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DOCUMENTS

1. Thomas Shepard to Hugh Peter, 1645.

FOR the following letter, written by Rev. Thomas Shepard, minister at Cambridge, Massachusetts, the readers of the REVIEW are indebted to Charles H. Firth, Esq., of the University of Oxford. The first part of it may be compared with Shepard's letter to another fellow-clergyman in England, published this same year under the title *New England's Lamentation for Old England's Errours*, His interest in the library of Harvard College is well known. Parliament had in the previous year given to Peter the library of Archbishop Laud, or, according to Peter, a small part of it (*Lords' Journals*, VIII. 582; *Last Legacy*, p. 104).

IN collecting materials for the life of Hugh Peter which I contributed to the *Dictionary of National Biography*, I met with the following letter to Peter which seems likely to interest American readers. It does not appear to have been published, at least I have not met with it in print. The original is amongst Clarendon's Manuscripts in the Bodleian Library. See *Calendar of the Clarendon Manuscripts*, I. 292.

C. H. FIRTH.

My good brother Peters,

I hartily thanke you for your letter ; we do greatly rejoice to heare how greatly instrumentall God makes you ; and that he keepes you spotles and blameles in your course notwithstanding the reproaches of some. I have ever thought that it was a divine hand that sent you from us for a time, and therefore till your worke be done in England I would not have you to returne to New, tho' I am one of those many who earnestly long to see you once agayne : be very watchfull for I feare nothing but some sudden stab, or some Jesuit neare you in some honest mans forme. Your child¹ is very well with us what ever reports may come to you to the contrary, and her education is not neglected. You seeme to thinke a letter I writ (but never thought it would have bin made publike) to be too sharpe, and that honest men who are for Christ should be suffred tho'

¹ Elizabeth, born 1640, the only child, to whom Peter addressed his *Last Legacy*.

they run out into opinions. I desire to shew the utmost forbearance to godly men if for a time deluded ; but otherwise I see no more reason to beare with good men in their opinions then in their morall transgressions, for they commonly are coupled together : you have had experience of the gangrene in New England, and have seene it spread in a little time, and how God hath borne witnesse agaynst that generation. I feare greater sorrowes attend England if they do not seasonably suppresse and beare publike witnesse agaynst such delusions which fill the land like locusts without any king, and will certainly (if suffred) eat up the greene grasse of the land. I know there may be some connivance for a time while 'tis tumultuous and while the wars call all spirits thither, but toleration of all upon pretence of conscience I thanke God my soule abhors it : the godly in former times never fought for the liberty of there consciences by pleading for liberty for all, but they bare witnesse to the truth with glorious

and boldnes and if they would not receive there testimony, they desired to kisse the flames and fill the prisons, and suffer to the utmost, as knowing that suffrings for the truth, were more advantagious to the promoting of it then there own peace and safety with liberty for all error. I know the case may be such as a state may tolerate all, because of necessity they must, the numbers are so many and the hazard more ; but its one thinge to be under such a misery, another thing what is mens' duty out of such a desperate case : let me be bold (my deare brother) to perswade you to be watchfull over your selfe, least your hart herein out of love to some men growes cold to God's truth : there is but one truth (you know) and it is [*is it*] not your dayly prayer to God to blot out all errours beside from off this earth and from under these heavens, and can your spirit then close with such or beare with such evills in your ministry or judgement, which your hart in secret prayer is dayly agaynst, is it not high time for all God's ministers to awaken and purge God's floure of such chaff which lies uppermost and is growen so active and witty to deceive in these evill times: I know the honesty of the hart of brother Peters cannot beare with it, but he will take to him the zeale of his God, and do worthily herein : excuse me if I transgresse, my error is of love ; I write nothing to greeve you my desire is the God of all grace may fill you with a spirit of might, light, and glory, and still preserve and every way enlarge you for the good of Sion.

You should do very well to helpe our Colledge with a more compleat Library, we have very good wits among us and they grow up mightily, but we want booke; be intreated earnestly to helpe us herein speedily, God will certainly recompence that part of your care, into your bosom : we want schoolmen especially ; helpe herein, devise some way to furnish us, we were thinking to desire the A^{rh}Bishop's Library, and that the Parliament would recompence your labours for publike good with somewhat more usefull for your self, if you could bring about some such thing, or any other way helpe us, you could not but be remembred of us : forget us not we intreat you, and doe something in speciaall for the

2 children of Dr. Ames,¹ who are now fatherles and motherles, William (who is now Sir Ames)² a fruit of your ministry, is one of the hope-fullest yong men that I know, and of a very gracious spirit. I beseech you send over some cloth or some such thing to them for there father's sake you know the wants of the cuntry otherwise: but I hold you too long from your worke by these lines, let me be had in your remembrance and prayers we shall never forget you. with many hearty remembrances to you I rest

Your unworthy brother

THO : SHEPARD.

Cambridge

Dec. 27, 1645.

[Endorsed :] To Hugh Peters,

Dec. 27, 1645.

[Addressed :] To the Reverend his
deare brother M^r Peters
minister of Christ every where,
be these

&c.

&c.

2. The Illinois Indians to Captain Abner Prior, 1794.

For the following letters we are indebted to Dr. N. P. Dan-dridge of Cincinnati. They were found in a collection of papers belonging to his grandfather, N. G. Pendleton, and great-grand-father, Jesse (or Jessie) Hunt. Hunt was a sutler and contractor with Wayne's army, and the papers probably were preserved by him. They illustrate the relations between the Illinois (or Kas-kaskia) Indians and the United States agents in the interval between St. Clair's defeat (1791) and Wayne's victory (August 20, 1794). The officer to whom all three letters are addressed, Captain Abner Prior of the third sub-legion of the United States Infantry (d. 1800), is mentioned as of distinguished bravery, in Wayne's despatch of August 28, 1794 (*American State Papers, Indian Affairs*, I. 491.) Jean Baptiste De Coigne or Ducoigne, the writer of the first letter, was a chief of the Kaskaskias. In the Jefferson correspondence (*Bulletin of the Bureau of Rolls and Library*, No. 6, p. 91), we find Jefferson writing to him in 1781, urging him to preserve the peace. Again in 1796 (*ibid.*) Jefferson writes him a

¹ Dr. William Ames, the celebrated theologian, professor at Franeker. At the time of his death, 1633, he was associated with Peter at Rotterdam. "Learned Amesius breathed his last breath into my bosom. . . . He was my colleague." Peter, *Last Report*, p. 14.

² William Ames the younger came to New England in 1637 with his mother, a brother John and an older sister Ruth. His mother died at Cambridge in December, 1644. He was graduated at Harvard College in 1645, and, returning to England, became minister at Wrentham. He was ejected in 1662 and died in 1689.